

where even a copulativ. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that *י* conversive does not differ in origin from *י* copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

*י* pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that *י* is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read *י*. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart *עַדֵּן* 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read *עַדֵּן* or *עַדֵּן* unless perhaps *י* is for *עַדֵּן* the *ע* being dropped, and then *י* is the copula." Ges. add.]

*י* a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. *יִסְתָּן* Verse 18, comp. *יִסְתָּן* to give, i. q. *יִסְתָּן*. But Kimchi found in MSS. *יִסְתָּן* in one word, which would be Aram. Ethpa. of the verb *יִסְתָּן* = *יִסְתָּן*: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

*י* pl. *יִסְתָּן* m. (with Kametz impure), *a peg, a nail*,

*a hook*, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

*י* Arabic *وزر* TO CARRY (whence *وزير* *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] *sin* is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also *יָאִיֵּן*, *aipeu*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

*י* m. *laden with guilt*. Prov. 21:8.

*יִזְרְיָה* (Pers. *ویژه*, pure pr. white, see *יָזַר*), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

*יָלַד* i. q. *יָלַד* TO BEAR, BRING FORTH. Arabic *ولد*. Hence—

*יָלַד* m. *offspring*. Gen. 11:30, and—

*יָלַד* m. id. 2 Sa. 6:23. *יָלַד* and the western MSS. have *יָלַד*.

[*יָלַד* an unused root, i. q. *יָלַד* to be torpid, weak, meek." Hence—]

*יָנִיחַ* [*Vaniak*], pr. n. of a man. Eze. 10:36.

*יָפֵסִי* (perh. i. q. *יָפֵסִי* "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

*יָשָׁנִי* [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is *יָשָׁנִי*. ["Probably this should be *יָשָׁנִי*. The whole passage is, *הַבְּכוֹר יִשָּׁנִי יָאִיֵּן*; see Mover's Chron. p. 54." Ges. add.]

*יָשָׁתִי* (Pers. *وشتی*, "beautiful woman"), *Vashiti*, pr. n. the wife of Xerxes. Est. 1:9.

The seventh letter of the alphabet called *ז*, i. e. Syr. *ז* a *weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."] In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. *ذ* *dh*, and *ز* *dz*; as *ذَبَحَ* *זָבַח* to slaughter; *زֶרַע* *זֶרַע* seed.

When this letter corresponds to the former, it becomes in Aramaean *ד*, when to the latter, *ז* is retained; thus *זָבַח*, *זָבַח* to slaughter; *זָרַע*, *זָרַע* to sow, etc. Comp. the letter *ד*.

Also *ז* and *ד* are interchanged amongst themselves: e. g. *זָרַע* and *זָרַע* *זָרַע* help; *זָרַע* and *זָרַע* to cut off.

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י is interchanged—(a) with י (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ז, ש, as זעץ and זעץ to go away; זעץ, זעץ to exult; זעץ, Syr.

זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e.g. זעץ and זעץ. Thes.]

זעץ an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זעץ.

זעץ (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذيب, Syr. ذاب. Gen. 49:27;

Isa. 11:6; 65:25; Jer. 5:6; זעץ "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זעץ this, fem. of the pronoun זעץ, which see.

זעץ an unused root ["onomatopoetic i. q. זעץ to murmur, to hum, to buzz; Germ. summen; whence זעץ a fly, from its buzzing; like Lat. musca, from μύσσω, musso (mussito); Bochart compares"] Arab. ذذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זעץ to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (fliegen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זעץ, זעץ.

זעץ once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωκεναι. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. ذى; has the same signification, see Jauhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5), but the Zabians have the noun ذى gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זעץ, זעץ, זעץ, זעץ.

זעץ m. a gift, dowry, ibid.

זעץ ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זעץ.

זעץ (probably for זעץ "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זעץ.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זעץ ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זעץ ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαῖος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זעץ (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זעץ m. a fly, from the root זעץ. Isa. 7:18; Ecc. 10:1; זעץ "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זעץ the lord of flies, see זעץ No. 5, letter b. ["Arab. ذباب, Ch. זעץ id."]

זעץ ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זעץ (id.) [Zabbud], Ezr. 8:14 כחב.

זעץ ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כחב is זעץ.

זעץ and זעץ [root זעץ], m.—(1) habitation residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זעץ זעץ "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under זעץ.

(2) [Zebul], pr. n. m. Jud. 9:28.

זעץ, זעץ, זעץ ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זעץ from the form זעץ, Num. 26:27.

זעץ (a root kindred to זעץ, Arab. ذبح, Syr. ذبح, Zab. ذبح and ذبح, Æth. ዘበሐ: Perhaps the same root is found in the Greek σφαδω, i.e. ΣφαΓ). [fut. זעץ].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and זקני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זבח fut זבַח to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זבַח and —

זבח m. with suff. זבַחִי, pl. זבַחִים, const. זבַחִי once זבַחִי Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זבַחֵי־דִּבּוֹר *contentious feasts*.

(2) a *sacrifice* ["whether the act of sacrificing or"], an offering, a victim. Opposed both to זבַחֵי, a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבִי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 *perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.*

זבִּידָה see זבִּידָה.

זְבִינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבֵל — (1) properly in my opinion, i. q. זָבֵל to BE ROUNDED, TO MAKE ROUND, whence the Talmudic זָבֵל, round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبْلَة, زَبَل.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבֵלִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבֵל, נָזַח.

Derivatives, זבִּלָן, זבִּלָן.

זָבֵל see זָבֵל.

זבִּלָן see זבִּלָן.

זָבֵל Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, זָבֵלִי זָבֵלִי "that ye will gain the time," i. e. ye seek delay (compare זָבֵל). Hence pr. n. זָבֵלִי.

זָבֵל m. Nu. 6:4, the skin of a grape, clear and transparent. Its root is the following word.

זָבֵל [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבֵל i. q. זָבֵל to be pure, the

Arabic زَجَل glass, i. q. זָבֵלִי, Ch. זָבֵל to be clear, transparent. [Derivative זָבֵל.]

זָבֵל m. (verb. adj. from זָבֵל, זָבֵל) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare זָבֵל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבֵל constr. זָבֵלִי (as if from the root זָבֵל = זָבֵל), with suff. זָבֵלִי, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבֵלִי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבֵל with prefix זָבֵל, זָבֵל, f. זָבֵל, more rarely זָבֵל Eccl. 2:2; 5:15, 18; 7:23; 9:13; זָבֵל Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבֵלִי Jer. 26:6 כְּתִיב, plur. זָבֵלִי (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic هَذَا, هِذَا hic, Syr. هَذَا, hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָבֵלִי, זָבֵלִי and Æth. ዘ: which have become relatives. Corresponding to the Sanscrit *sa*, *sa*, *ta*. With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after זָבֵלִי] and to these may be added the German *da*.

זָבֵל is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבֵלִי הַזֶּה this word; זָבֵלִי הַזֶּה "in this day," Gen. 7:11. In other places זָבֵל without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָבֵלִי הַזֶּה "this (is) the word," Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זר הים הגדול** "this great sea." Ezr. 3:12, **זר הבית** "this house." Jud. 5:5, **זר סיני** "this Sinai." Josh. 9:12, **זר לחםנו** "this our bread." Ps. 48:15, **זר אלהים** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זר הים הגדול** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זר משה** "this Moses;" verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מי זה בא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מי הוא** (see **הוא**), and more fully **זה הוא מי הוא** Jer. 30:21; Ps. 24:10 (and so **מה זה** what then? *wie denn? wie das?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

**זר** id. Gen. 18:13; 25:22. Arabic **لَـ** rarely follows, as in Daniel 10:17, **זרני**, and with a pronoun **זה אתה** thou (compare the Latin *ille ego*), **זר** *ba*, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זר** *ba*... **זה יתנו** "this they shall give... a half shekel." Ps. 7:4, **זר** *ba*... **זה יתנו** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **זר** (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זה... זה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זה אל זה** one to another, Isa. 6:3.

(2) **זר** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da* mit for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זר**, **זה**). Psal. 104:8, **זר מקום** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זר**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זר** is found, Ps. 132:12."] As a mark simply of relation (like **זר** A, 2), Ps. 74:2, **זר ציון** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **זה** in *this* sc. place, Gen. 28:17; Num. 13:17, etc.; **זר** hence, Gen. 37:17; Ex. 11:1; **זר** hence and hence, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זר** *heh ba! lo! here*. Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **זר שלום** "and now there shall be peace;" 1 Ki. 17:24, **זר** *now I know*. "now I know." **זר** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זר פעמים** "these two times;" Gen. 31:38, **זר עשרים** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זר שנים** "already so many years."

(4) with prefixes — (a) **זר** in *this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **זר** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

**זר** an unused root, certainly the same in signification as **זר**, to shine like gold.

**זר** constr. **זר** (once **זר** Gen. 2:12), m.

(1) *gold* (Arab. **ذهب**, Syr., Chald. **ܕܝܢܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **זר** is understood, e. g. Gen. 24:22, **זר** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

**זר** an unused root. Arab. **زه** to shine, to be fair, also to be proud; **زهو** splendour, beauty, especially that of flowers, the flower itself; compare **زهو** from **زهو** to be bright. Syr. **ܕܝܢܐ** to be proud; Ethpaël, to be made splendid or beautiful.

Derivatives, **זר**, **זר** and **זר**.

**זר** unused in Kal. Arab. **زهم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. **ܕܝܢܐ** STINK, TO BE FILTHY. This root is used in the Zabbian, of water when it has a stinking smell. **זר**, **זר** are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **זר** "he loathes it, namely bread." The suffix is pleonastic; comp. I. e. h. g. § 195, 2.

**זר** ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

**זר** unused in Kal, i. q. **زهو** TO SHINE, TO BE BRIGHT; comp. **זר**.

**HIPIL** הִיפִּיל — (1) *to make to shine*. Metaph. — (a) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10. — (b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by כִּן (warnen vor etwas), Lev. 15:31. [But see Eze. 3:18; הִיפִּיל כִּדְרֵכֹּו הַרְשָׁעָה, "to dehort the wicked from his evil way." But Eze. 3:17; 33:7; הִיפִּירָם אֶתְּם מִמֶּנִּי, "thou shalt admonish them from me," by my authority; Germ. von mir, von meinewegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant, properly to give forth light*, Dan. 12:3. Ch. הִיפִּיר id.

**NIPHAL**, *to be taught, to be admonished; also to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by כִּן Ecc. 12:12.

**יִיר** Ch. id. part. pass. יִיר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

**וִיר** m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

**וִי** m. i. q. וִי (which indeed is the reading of many copies), for וִי (from the root וִי), *splendour*, especially of flowers, whence comes the name of the *second Hebrew month*, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were *the month of flowers*; 1 Ki. 6:1, 37; Chald. וִי נִיפְּנָא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, <sup>503</sup>أيار, also from splendour. Compare German *Früh*, Sued. *Glens*, spring; likewise named from splendour, brightness.

**וִי** see וִי.

**וִי** comm. i. q. וִי and וִי.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וִי כֹחִי "this his strength (is) for a god to him." More frequently also —

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וִי חֲסִידָיו "against whom we have sinned."

(In the Talmud וִי not unfrequently is used for וִי, and also in its compounded forms. The Tayitic Arabs are accustomed to use وִי for الذى; see Schult. ad Har. ii. p. 75.)

**וִי** (1) *to flow*, properly used of water. Psalm 76:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, וִי זֶבֶת חֶלֶב וְדָבָשׁ "a land flowing with (i. e. abounding in) milk and honey." Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. ["Not followed by an object, Jer. 49:4, וִי עֵמֶק 'thy valley flows,' sc. with blood." Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. וִי, to flow, *to flow away, to become liquid*. Arab. وَابَّ to pine away with hunger or sickness. See under the root وَاب.

**וִי** m. *a flowing, discharge*, as of semen, *gonorrhœa benigna*, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

**וִי** or **וִי** (1) i. q. the kindred root וִי <sup>501</sup>TO BOIL, <sup>502</sup>TO BOIL OVER (speaking of water), onomatopoeitic like the German *sieden*, the English *to seethe*, Greek ζέω, whence ζέω (εὔω, ἄβω), compare the similar σίζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo*, it is transferred to the *violence or fierceness* of a passionate mind (compare וִי, Arab. بفا and Schultens, Opp. Min. p. 80), and thus to *insolence and wickedness*. Hence *he acted insolently, proudly, or wickedly* towards any one, followed by וִי Ex. 18:11; Jer 50:29. In this signification וִי is a kindred root

In Arabic both the roots وִי; Med. Waw and وִי, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وִי) is, *to prepare provision for a journey*, وִי; food for a journey, from the idea of cooking, <sup>503</sup>Wutschen zur Reise; the latter (for وִי) to increase, to exceed, from the idea of overflowing. [See וִי in Thes.]

**NIPHAL**, part. וִי (from the form וִי comp. Lehrs. p. 411, for it is by no means necessary to suppose another root וִי [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

**HIPHAL** — (1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיֵּבֶשׂ יַעֲקֹב “and Jacob sod pottage.” LXX. ἐψῆσε δὲ Ἰακώβ ἐψῆμα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְיָד אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּצַדִּיקָה “if a man act fiercely against his neighbour, by slaying him with subtlety.” Neh. 9:10.

Derivatives וָר, וָרִיד, וָרִיד.

**וָר** Ch. id. APHEL inf. הָוָרָה i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

**וָרָה** an unused root. Arab. وَرَى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וָרָה and וָרָה.

**וָרָה** an unused root. — (1) pr. i. q. Ch. וָרָה *to move oneself about*. [“Talmud. id.”] Hence וָרָה and וָרָה No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וָרָה and the very similar series of significations of וָרָה), hence *to spout forth like rays or in streams* (speaking of milk), and the noun וָרָה a full breast. [Note, in Thes. the order of these meanings is reversed.]

**וָרָה** Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וָרָה (which see). LXX. ἰθρη ἰσχυρά, so also Syr., Onk. Syr. [“Perhaps so called from the fertility of their country.”]

**וָרָה** [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

**וָרָה** or וָרָה (with Kametz impure), only found in the plural וָרָה f. *a corner*, from the root וָרָה. (Syr. ܐܪܝܬܐ, Arab. رِجْل). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנֹתֵינוּ כְּנֹיָה, בְּנֹתֵינוּ כְּנֹיָה literally “our daughters like corner columns (beautifully) carved.” Caryatides are to be understood, so often found in Egyptian architecture. Aqu. &c. ἐπιγύλια. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

**וָרָה** (1) i. q. וָרָה *TO POUR OUT*, once, Isa. 46:6, הָגִלִּים יִזְבּוּ מִכֵּסִים “pouring out (i. e. lavishing) gold from the bag.” (Arab. نَالَ IV. *to make light of*.)

(2) *to remove, to take away*, compare Arab. نَالَ Med. Waw and Ye, *to take away*; intransitively, i. q. *to go away, to desist, to fail*. Hence וָרָה. [HIPHAL הָוָרָה for הָוָרָה (comp. the roots הָוָה, נָהַם, לָזַן, and Gesen. Gram. § 71, note 9), *to make light of; to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

**וָרָה** f. *taking away, putting aside*, only found in const. וָרָה, and with suff. וָרָהִי, וָרָהִי as a preposition *besides, save, except*, e. g. וָרָהִי *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וָרָהִי for וָרָהִי Deut. 1:36; 4:12. Once as a conjunction, for וָרָהִי וָרָהִי *except that, unless that*, 1 Ki. 3:18.

**וָרָה** unused in Kal. Chald., Syr., and Sam. *TO MORTIFY, TO FEED, TO GIVE FOOD*.

**HOPHAL**, Jer. 5:8, כְּחֵיב סוֹאִים מִוָּרָה, *fed horses*, i. e. fat. The וָרָה has מִוָּרָה, which, according to Schultens, is derived from וָרָה, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμανεῖς. Hence מִוָּרָה.

**וָרָה** Chald. id.

ITHPEAL, fut. יָרָהִי pass. Dan. 4:9.

Derivative מִוָּרָה.

**וָרָה** f. *a harlot, prostitute*, part. fem. from the root וָרָה which see.

**וָרָה** (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare νεύω *to shake, to agitate* (see Pilpel, and וָרָה), in KAL intransitive נָבַע SHAKEN, hence —

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

**PILPEL** part. מִוָּרָה *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וָרָה sweat [which in Thes. is referred to וָרָה; also וָרָה].

**וָרָה** Chald. *to tremble, to fear*, followed by מִן Part. וָרָה or according to קָרַי וָרָה Dan. 5:19; 6:27

וָרָה f. (from וָרָה with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, *לְיוֹשֵׁר* "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The *קרי* every where [in these passages] has the form *וְקָרָה*, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

*וור* an unused root. In Chaldee *to borrow*. Hence the pr. n. *וּרְיָה*. ["Probably i. q. *וורב* *to flow*, compare Arabic *زف*, *to flow*, *to be liquid*, *دنف*, *to become liquid*, *to melt in drops*," etc., Thes. "Hence *וּרְיָה* and *וּרְיָה*"].

I. *וור*—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. *ܐܝܪܐ*), *וורב* to take in the hand. Arab. *زير* to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots *צור*, *צורר*. Fut. Jud. 6:38, *וְיָצַר אֶת הַצֹּמֶה* "and he squeezed together the fleece." Job 39:15, *וְיָצַח אֶת רַגְלֵי תַּוּרֶיהָ* "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. *ויר* (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, *לֹא אָרִי* "(the wounds) are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, *וְהִצִּיחָה*, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). *הִצִּיחָה* is a more obtuse form for *הִצִּיחָה*, compare Zec. 5:4"]. Hence *קוור* No. I.

II. *וור* a kindred root to *וור* and *וור*.

(1) *to turn aside, to depart* (like Arab. *وار*; Med. Waw Conj. VI. VIII), followed by *וור* from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence *וור* falsehood, *וור*; lie, falsehood, *וור*; Conj. I. to tell lies (compare *וור* and Arab. *جار*).

(2) *to turn from the way, to lodge at any one's house* (Arabic *وار* to visit some one), hence *to be a stranger* (Arabic *وار*; a visitor, stranger) ["*to be strange or foreign*"].

Part. a stranger, strange, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. *ἐχθρός*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. *אֲבִיב* is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. *וור* a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own God*?], Ps. 44:21; 81:10; ellipt. *וור* Isa. 43:12. Pl. *וורים* Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. *וורה* a strange woman (i. q. *אִשָּׁת רָצָה* Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. *ܐܝܪܐ* is to commit adultery, prop. to turn to lodge with). So *וורים* adulterers, profligates, Jer. 2:25; Eze. 16:32, *וּרְיָה* strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, *וורה* strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, *קִטְרֵת וורה*, profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. *אחר* another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically *new, unheard of*, Isa. 28:21.

["Also i. q. Arab. *زار* Med. Ye to loathe; intrans. to be loathsome, Job 19:17, *רוחי וורה לאשתי*, 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence *וורה* loathsomeness, for *וורה*."]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. *כיוור* become strange, Ps. 69:9.

Derivative *כיוור* No. II. — *וורה* Job 19:17, see under the root *ויר* [but see the added remark from Thes. above].

*וורה* m. once Isa. 59:5, *וְהִצִּיחָה אֶת הַצֹּמֶה* "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, *וור* is part. pass. of the verb *וור* No. I, *הִצִּיחָה* being added for *הִצִּיחָה* fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written *וְהִצִּיחָה* part. act., according to the form of the pret. *ויר* Isa. 1:6.

[*וורה*] pr. n. Zaza, 1 Ch. 2:33.]

*וורה* unused in Kal, i. q. Arabic *زح* and *زحج* to remove, to displace. Aram. *ܐܘܪܚܐ*, *וורה*. NIPHAL to be removed, Ex. 28:28; 39:21.

*וורה* — (1) TO CREEP, TO CRAWL. Part. *וורה*

"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, זחלתי, "therefore I was afraid and feared."

זחלת ("serpent"), [Zohelath], pr. n. זחלת, "stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זידן adj. m. (from the root זיד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זיו Chald. m. *splendour, brightness* (contracted from זיו, from the root זיה which see, i. q. Hebr. זיה), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זיוהו שנה עליו "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זيو brightness. Arab. زى and زى ornament.)

זיו m. (from the root זיו)—(1) *any moving thing*, was nicht regt, was lebt und webt. So poetically זיו used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδalon, a beast, for κινώδalon, has been rightly compared with this; as may be also κινώπτον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) [*"streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk."* The.] *a full breast* (see the root זיו No. 2). So the original figure being preserved, Isa. 66:11, זיו תכלה ויהתענגתם מין בברכה "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מילך תתחמקיה.

[In Thes. the order of the meanings is reversed.]

זיו ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זיה (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זיה.

זיה ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זיה ("borrowed," ["flowing"], from the root זיה, [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זיה 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זיקת f. pl. (for זיקות, from the root זיק, comp.

the similar instances collected in Lehrs. page 145, u which add קיצון for קיצון, קיצון for קיצון.) *burning darts or arrows*, Isa. 50:11, i. q. זיקים Prov. 26:18 (where many copies read זיקים. Syr. زعم a weapon, thunderbolt).

זיר Arabic زار Med. Ye, *TO LOATHE*. Intrans. *to be loathsome*. Job 19:17, רוחי זרה לאשתי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זיר (for זרה) *loathing*.

[In Thes. under זיר No. II; see above.]

זיר constr. זיר, pl. זירים m.

(1) *an olive*, olive tree, Jud. 9:9; more fully called זית שמן oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זר היתים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive*, the fruit. זית הית the olive tree, Hag. 2:19. זיר הית he trode the olives, Mic. 6:15.

(3) *an olive branch*, *an olive leaf*, Zec. 4:11; compare verse 2.

A similar word is used in all the cognate languages:

Syriac זיו olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ΖΩΙΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זיה (which see), and

זיה to shine, זיה to adorn ["(for זיה) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זיה a fair or splendid form,

["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זיה, Ch. זיה: so that זיה prop. should be feminine,

from the form זיה, זיה, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זיה), or, as I prefer, to the brightness of oil (compare זיה oil, from זיה to be bright, and זיה Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ז was taken for a radical; and thus זיה is of the masculine gender, and from it in Arabic a new



verb has been formed, *זאת*; to preserve in oil, II. to lay up oil.

**זיתן** ("olive tree," Arabic *زيتون* [Zethan], pr. n. m. 1 Ch. 7:10.

**זך** and **זָךְ** i. q. **זָךְ** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָךְ**.

**זָךְ** i. q. **זָךְ** [fut. **יִזְכֶּה**], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. *زكا*, Syr. *ܙܚܐ* and *ܙܚܐ* id. The Greek *ἀγνός*, *ἀγνός*, and probably also the Lat. *sacer*, *sancio*, transp. *castus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, *נְקִיּוֹת וְזָכָה נַשְׂרָא אֶת-אַחֲרָיו* "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL **הִזְכֶּה** for **הִזְכֶּה** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָךְ**. See *Thes.*]

[Derivative, **זָכָה**.]

**זָכוּ** Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

**זִכְרִית** fem. once, Job 28:17, *glass or crystal*. (Arab. *زجاج*, Syr. *ܙܚܐܝܬ* id.) Root **זָךְ**. Compare **זָךְ**.

**זָכָר** m. [only with suff. **זָכָרָה**], i. q. **זָכָר** a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

**זָכָר** ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

**זָכִי** ("pure," "innocent"), [*Zaccas*], pr. n. m. see **זָכִי**.

**זָכָה** i. q. **זָכָה** (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **נָקָה** ["also **נָקָה**"].

HIPHAL, to cleanse, to wash, Job 9:30.

["NIPHAL, see **זָכָה** HITHPAEL."]

Derivatives, **זָךְ** and **זָכָה**, and pr. n. **זָכִי**.

**זָכַר** fut. **יִזְכֶּר** (Arab. *ذكر*, Syr. and Ch. *ܙܚܐ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred **זָרַר**; whence **זָרַר** membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, **זָכַר** is written for **זָכַר** *memory*, perhaps **זָכַר** is primarily i. q. **זָכַר** *to shut up*, and then to *keep, to preserve*; compare **זָכַר** No. 2. But the other view is favoured by the noun **זָכָר** Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by **זָכַר** Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; **זָכַר** Jer. 3:16; followed by **זָכַר** Job 7:7; 10:9; Deu. 5:15. It signifies especially — (a) *to remember, to be mindful*, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, **זָכַר** *את הַיּוֹם הַזֶּה* "be mindful of this day;" 20:8. **זָכַר** *את הַבְּרִית* *to be mindful of the covenant*, Gen. 9:15; Levit. 26:42; Am. 1:9. — (b) *to bear something in mind, to account, to consider* (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, **זָכַר** *כִּי רִיחַ חַיִּי* "consider that my life (is) a breath." Ps. 103:14. — (c) *to contemplate things called back to memory*, i. e. *recordari*. Ps. 119:55, **זָכַרְתִּי בְלִילָה שְׁמִיךָ** "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7. — (d) *to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci*. Gen. 40:23, **זָכַר** *לִפְנֵי הַמֶּלֶךְ אֶת-יוֹסֵף וְיִשְׁכְּחֵהוּ*. Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **הִשְׁמַלְלָה** על לב). Often with the added idea of care, *again to care* for some one (i. q. **זָכַר**), Gen. 8:1; 19:29; 30:22. — (e) Followed by a dative of the person and an acc. of the thing, *to remember something either for the advantage or the disadvantage of another, jemandem etwas bedenken*; for good, Neh. 5:19, **זָכַרְתִּי לִי אֱלֹהֵי לְמוּכָה** *remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them).*" Neh. 6:14; 13:22; for evil, 13:29. — (f) It is also referred to future things, like *reputare*, and *respicere, meminisse*, in the common expressions *respicere finem, memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt something, auf etwas bedenken*. Job 40:32, **זָכַר** *כְּלָחֶמֶת* *denk an den Kampf*, i. e. to approach, to prepare the battle.

["(2) *to make mention of a person or thing*, Jer. 20:9."]

NIPHAL — (1) *to be remembered, or recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, **זָכַר** *לֹא* "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, נִשְׁכַּח לֹא יִזְכָּר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept." נִזְכָּר לְפָנֵי יְהוָה Psal. 109:14, and לְפָנֵי יְהוָה Num. 19:9, *to be remembered before God, to be recalled to his memory*. Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, *to be born a male*, Ex. 34:19 (Arab. ذَكَر IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) *to bring to remembrance before some one*. Gen. 40:14, הִזְכִּירָנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנֹחַם "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of*. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם Isa. 26:13, and שָׁם יְהוָה Josh. 23:7; Ps. 20:8; Am. 6:10 (compare יִזְכָּר, Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*, Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called זִכְרֶה), Isa. 66:3.

(5) *to cause to be remembered*. Part. מְזַכֵּר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. *the recorder, historian, or superintendent of the annals of the kingdom*, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuvish* [وَقَعَ نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, זָכָרָה.

זָכַר m. *a male*, as being he through whom the *memorial* of parents is continued [but see Thea. and

Gen. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. ذَكَر, Syr. ܙܚܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaelis, Nott. Crit.), with suff. זָכָרִי m.

(1) *remembrance* (Anbenten), Arab. ذَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name by which any one is remembered*, i. q. שָׁם. Ex. 3:15, זֶה שְׁמִי לְעֹלָם וְזֶה יִזְכְּרֵנִי לְדֹר וָדֹר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדִי לְזָכָר קִדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration*; Ps. 6:6; 102:13 (זָכַר)

[(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִי m. constr. זָכָרִי pl. זָכָרִים and זָכָרִים.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זָכָרִי זָכָרִי memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זָכָרִי a memorial offering, Nu. 5:15; שָׂמַח זָכָרִי to establish a memorial, namely by the procreation of children, Isa. 57:8. [?] ]

(2) *a memorial or memento*, ἀνάμνημα (French *mémoire*). Exod. 17:14, כָּתֹב זָכָרִי בְּסֵפֶר "write this a memorial (that which shall cause to be remembered) in a book." זָכָרִי Mal. 3:16, and pl. סֵפֶר הַזְּכֵרֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. זָכָרִי a *memorial sign*, Ex. 13:9.

(3) *the celebration of any particular day* (comp. the verb, Est. 9:28; Ex. 20:8; Lev. 23:24.

(4) i. q. מִשְׁלַּח *a memorial sentence*, ἀποφθεγμα, Job 13:12.

זָכָר ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(s) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. **Isa** No. 1), **Zec.** 1:1, 7; **Ezr.** 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 15[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[“**זָלַח** an unused root, perhaps i. q. **זָלַח**, **זָלַח** to draw out; hence pr. n. **זָלַח**.” Thes.]

**זָלַג** an unused root, prob. i. q. Arab. **زَلَج** (kindred with **זָלַה**), to draw out. Hence **מִזְלֵג**, **מִזְלֵגָה** fork.

לִרְדּוֹת *terror, trembling*, Psal. 12:9. Root לָרַד. [“ἀπατα ληγόμ. prop. a shaking, trembling, earthquake, see the root in Niphel. Hence a storm, a tempest. Ps. 12:9, “the wicked walk on every side, לִרְדּוֹת, קִרְדּוֹת like the rising of a tempest upon the sons of men.” Ges. add.]

זָלַל only in pl. זָלִילִים m. *shoots, twigs, sprigs*,  
from their trembling and quivering motion, Isa.  
18:5. Root זָלַל, see especially Niphal. Comp. also  
תַּלְחִילִים, סַנְסָנִים, סַסְסוּרִים.

𐤀𐤏𐤍 answering to the German schüttern, schütteln, schütten, to shake (kindred with 𐤀𐤏𐤍 and the words there compared).

(1) *to shake, to make tremble*, see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausgeschütten, ausschütteln). Part. **שֹׁקֵד** *a squanderer, a prodigal*, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, **שֹׁקֵד שֶׁלֵּו** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **שֹׁקֵד**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. ذَلَّ id., ذَلَّ<sup>s</sup> vileness,

abjectness of mind. Syr.  $\text{ܢܠ}$  to be vile.) See HIPH.  
NIPHAL,  $\text{ܢܠ}$  (comp. as to this form Lehg. § 103,  
note 7), to  $\text{ܢܠܐܢ}$  taken, to tremble. Isai. 64:2,  $\text{ܠܦܢܝܐܢ}$   
 $\text{ܠܦܢܝܐܢ}$  "the mountains tremble before thy face."  
The passage, Jud. 5:5,  $\text{ܠܦܢܝܐܢ}$  is to be similarly  
understood, for  $\text{ܢܠܐܢ}$  is there used for  $\text{ܢܠܐܢ}$  Lehg. § 103.

note 15. Well rendered by the LXX. *ἐσαλειθῆσαι* (the root *שׁלל* agreeing in etymology with *σάλας*, *σαλεύω*), and the Ch. and Syr. express the same (Arab. *زَلزَلَ* to shake the earth, *زَلزل* an earthquake). See *שׁלל*.

HIPHIL (pointed according to the Chaldee form), **לִּיפִּיל**, causative of Kal No. 3, to *despise*. Lam. 1:8. ["See the root **לִּי**."] 11

[Derivatives זלזלים, זלזלות]

לעף! an unused quadriliteral, i. q. לעף *to be hot*, the letter *ף* being inserted, compare Lehrs. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

**זֶלְעָפָה & זֶלְעָפָה** Pl. זֶלְעָפָה—(Ps. 11:6; Lam. 5:10), *a violent heat*, especially of the wind, Ps. 11:6 (the wind called **السَّمُوم** *es simmum*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, **λμὸς αἰθροψ**, Hes. Op. 361; *igneae fames*, Quinctilian. Declam. xii.; Arabic **نار الجوع** *a fire of famine*, Hariri), also of indignation, Ps. 119:53.

הָלֵךְ an unused root. Ch. Pael to drop, i. q. הָלַךְ.  
Hence—

**זִלְפָּה** ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

**נִסְיָן** f. (from נִסָּה)—(1) *counsel*, in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, רָעָה וְרָעָה "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

מִלְרָה f. i. q. מִלְרָה No. 1. Pl. מִלְרָה for מִלְרָה (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word מִלְרָה is *Milra*. With the accent changed מִלְרָה is, *I have purposed*, and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמ?] ]

**זמורה** f. [root זמ], pl. זמים. (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זמ). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐκφύδας ποιούνται πολὺν χρόνον δάβδων μυρικίνων λίπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

**זמזם** an unused quadriliteral, i. q. Arab. زمزم onomatopoeitic summen, to buzz, to murmur, to make a noise, to hum, whence زمزمة a noisy multitude. Hence—

**זמזמים** masc. pl. ("tribes making a noise"), [Zamzumims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 9:20. Comp. זמנים.

**זמיר** m. Cant. 2:12, the time of the pruning of vines (of the form זמיר, זמיר, Lehrs. § 120, No. 5), from זמ. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. tempus putationis. Others translate it, the time of the singing of birds, which is contrary to the use of the verb זמיר and to the analogy of the form קמיל.

**זמיר** (Isa. 25:5), pl. זמירות a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זמיר, especially Pi.

**זמירה** ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

**זמ** pret. זמתי and זמתי, fut. זמ pl. זמו for זמו (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זמ, which some propose, is altogether fictitious). [In Ges. ada. "to meditate, to have in mind, to purpose; Arab. سم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זמ to murmur, also זמה, זמה, זמה."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind,

i. q. the kindred זמץ, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—

(1) to lie in wait, to plot, followed by ז, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמה שדה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמ. Allusion is made to this origin in Job 17:11, זמותי נחקה "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: حزام الحزم شد he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سم to purpose to himself, to intend.

Derivatives, זמה, זמה, זמה and זמ.

**זמ** m. a counsel or purpose in a bad sense. Ps. 140:9.

**זמן** unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, זמן where the Heb. has זמן.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים Ezr. 10:14; Neh. 10:35, and זמנות 13:31, times appointed or stated. Hence—

**זמן** plur. זמנים m. time, especially a stated time (Arabic زمان, زمن time. Syr. ܙܡܢ id.), Ecc. 3:1, לכל זמן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמ. [This remark (omitted in Thea.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

**זָמַן** Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL הִזְמִינָא to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי 9. Comp. Am. 3:3 Targ. The כתיב is to be read הִזְמִינָא, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

**זָמַן** & **זָמַן** emphat. st. **זָמַנָא** plur. **זָמַנִין** m. Chald.

(1) time, a set time. Dan. 2:16, **זָמַנָא** "at the same time;" 3:7, 8; 4:33. **עַד זָמַן וְעַד** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מועד No. 3.

(2) pl. times, vices (ἄλale). Dan. 6:11, **זָמַנִין תְּלָתָה**, three times (to be compared with the corresponding English expression *three times*. Also **זָכַ** and Arab. **وقت**, time, pl. times, vices).

**זָמַר** ["properly it would seem "TO PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **זָמַרְתָּ** snuffers. (Arab. **زمر** to prune a vine, the letters **ס** and **כ** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **זָמַר**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قريض** a song, properly a discourse divided, from **قرض** to cut, to cut off. Arab. **زمر**. I. and II.; Syr. **زَمَر** and **زَمَر**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָמַר** and **זָמַר**). Hence **זָמַר**. [It may be questioned whether **זָמַר** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָמַר** with its root.]

Derivatives, **זָמַר**, **זָמַר**, **זָמַר**, **זָמַר**, and also those which immediately follow.

**זָמַר** [emph. **זָמַרָא**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

**זָמַר** m. Chald. a singer, Ezr. 7:24.

**זָמַר** m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָמַר** Piel No. 3), like **זָמַר** from **זָמַר**. (Arab. **زمر** to leap as a goat.)

**זָמַרָא** f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental. Amos. 5:23. Meton. **זָמַרָא** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αἰδιμος**, celebrated in songs, i. q. celebrated.

**זָמַר** masc. ("celebrated in song," **αἰδιμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρι**.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָמַר** for **זָמַרִי**. Jer. 25:25.

**זָמַר** (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָמַר** No. 5.

**זָמַרָא** f. i. q. **זָמַרָא** song, meton. the object of song, or praise. **יְהוָה וְזָמַרָא** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

**זָמַר** m. pl. **זָמַרִים** species. As to its origin see under the root **זָמַר**. Ps. 144:13, **זָמַרִים** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

**זָמַר** Chald. id. Dan. 3:5, 7, 10, 15.

**זָנַב** Pl. **זָנָבוֹת**, constr. **זָנָבוֹת** THE TAIL of animals (Arab. **ذنب** and **ذَنبَة**, Syr. **ذنب** id. The verb **זָנַב** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end of any thing*. **זָנָבוֹת הָאֵשׁ** "two ends of fire-brands," Isa. 7:4. Also *something vile, or contemptible*, especially as opposed to **רֹאשׁ** Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **ذنب** and **أنف** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָנַב** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **ذنب**, Greek **ὀπά, ὀπαγία**). Deut. 28:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrg. p. 257, and Ewald's Hebr. Gram. p. 200.

**זָנָה** fut. זָנֶה apoc. זָנָה—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘፍፀ; although Nun is retained in ܙܢܐ; semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless זָנָה in this place is *with*); also followed by אֶת (to commit fornication *with*), Eze. 16:17; אֶל Eze. 16:26, 28; very often followed by אַחֲרַי, prop. to go a whoring after, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, זָנָה is put before the husband from whom the adulteress departs in committing whoredom, against whom she transgresses, Ps. 73:27; זָנָה אֶת Hos. 1:2; זָנָה Hos. 1:2, and זָנָה Eze. 23:5 (comp. Num. 5:19, 29); זָנָה Hos. 9:1, and זָנָה Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זָנָה a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully זָנָה אִשָּׁה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a hostess, a keeper of a house of entertainment, from זָנָה to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانى for زانى; a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה אַחֲרֵי אֱלֹהֵי זָנָה to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי הַגִּוִּים to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: זָנָה אַחֲרֵי הָאֲבֹת to go a whoring after (following) necromancers. Levit. 20:6.—(c) of

the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and זָנָה.

Pual זָנָה pass. Eze. 16:34.

Hiphil זָנָה fut. apoc. זָנָה—(1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זָנָה, זָנָה, זָנָה.

זָנָה (perhaps, "a marsh," "a marshy place," comp. זָנָה Hiph. ["stinking"]), [Zanoah], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now Zandā, زانج Rob. ii. 343.]

זָנָה m. pl. (from זָנָה with the addition of a formative ז, like זָנָה from זָנָה, see Lehrg. page 508).

(1) whoredoms, adulteries, Gen. 38:24. Hos. 1:2, זָנָה וְיָלְדָה זָנָה "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְיָסֵר זָנָה מִפְּנֵיהָ "and let her remove her adulteries (i.e. vultus protervus; compare Hor. Carm. i. 19, 7, 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(a) of idolatry, 2 Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זָנָה f. plur. זָנָה (from זָנָה), fornications. whoredoms, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

**זָנָה**—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see Hiphil. (So the Arab. زنى, كنى. Kindred roots are زنى, زنى turbid or muddy water; and in Greek, ράγος and ραγγή, rancidity, ραγός, rancid; also, σκαχός, causing loathing, σκαχάινω.)

(2) Metaph. to be abominable. Hos. 8:5, זָנָה אֶת שָׂמְרוֹ "O Samaria, thy calf is an abominable thing." Also transitively, to loathe, to spit out, to reject (comp. זָנָה). Hos. 8:3, זָנָה יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, זָנָה יְהוָה לִמָּה "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by לְזָנָה to thrust away from any thing. Lam. 3:17, וְלִזְנָה מִשְׁלֹם נִפְשִׁי "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחַ הַנְּחִיחַ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחַ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחַ and הַנְּחִיחַ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by הַנְּחִיחַ 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, נָחַח pr. n.

נָחַח an unused root, prob. i. q. Arab. نَحَن (kindred to the Hebrew נָחַח), to form, to put into shape; whence نَحْنُ form, appearance, نَحْنُ rule, mode. Hence Heb. נָחַח kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs נָחַח.

נָחַח unused in Kal. Syr. نَحَا to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نَزَح. The original idea is that of binding together, comp. Arab. زَنْح to bind beneath, Syr. نَحَا a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. نَحَا, قَنْز); נִחַח zusammenziehen zum Sprunge, נִחַח fortstossen; also used of shooting an arrow. ["Compare נִחַח."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi נִחַח."]

Hence נִחַח for נִחַח arrows, also נִחַח for נִחַח [and נִחַח].

נִחַח f. sweat, the effect of violent motion (from the root נִחַח, whence the Tzere is impure). [In Theb. derived from נִחַח], Gen. 3:19; elsewhere there is also נִחַח. (Talmud. נִחַח sweat, נִחַח to sweat, Syr. نَحَا; sweat, whence a new verb نَحَا to sweat.)

נִחַח f. formed by transposition of letters from נִחַח (lik. נִחַח for נִחַח) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כחִיב, and Jer. 15:4; 24:9; 29:18; 34:10 קרי.

נִחַח ("disurbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

נִחַח m. ["properly adj.,"] (from the root נִחַח), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

נִחַח Ch. little, Dan. 7:8, i. q. Heb. נִחַח, see the root נִחַח.

נִחַח i. q. נִחַח TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Ken-nicott, and nine of De Rossi"] have the usual form נִדְעָה.

נִחַח fut. נִחַח Nu. 23:8, and נִחַח Proverbs 24:24 (Arab. نَحَم; Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English to scum, to skim, the French écume, comp. also נִחַח), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, נִחַח הָעָרִים הַאֵלֶּה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by נִחַח Dan. 11:30. Part. נִחַח Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, נִחַח "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. נִחַח). Hence—

נִחַח m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (ἀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. נִחַח in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, נִחַח "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, נִחַח "because of the insolence of their tongue."

נִחַח fut. A.—(1) TO BE ANGRY, followed by נִחַח Prov. 19:3, נִחַח 2 Chron. 26:19. (The original idea is either that of foaming, the same as נִחַח, compare the words of which the syllable sap is the common stock, see נִחַח: or else that of burning, compare Syr. نَحَا Ethpe. to be burned, and the quadriliteral نَحَا.)

["The primary signification is either *to breathe*, to snuff up, (Sam. 27:10 id. comp. Ch. 27:10 a strong wind,) or else, *to burn*."] ]

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root 277). Part. 277 sad, Gen. 40:6, i. q. 277 verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπος, comp. Matt. 6:16). Hence—

277 m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

277 with suff. 277 m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

277 fut. 277 imp. 277 inf. 277 i. q. 277 (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand 277 is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, 277 and 277, also 277), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. 277 is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; ? 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. 277 is prefixed to the cause of complaint, Jer. 30:15; ? Isa. 15:5; Jer. 48:31; 277 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, 277 277 " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

277 Ch. *to cry out*, Dan. 6:21.

277 m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

277 f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, 277 קדם "the cry concerning Sodom."

277 an unused root. Aram. 277, 277 *to be little*, i. q. Heb. 277. Comp. under 277. Hence 277 Heb. and Ch., 277.

277 an unused root (whence 277 pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock 277, 277 as 277, 277, 277, 277, 277, Arabic

277, to flow, to become liquid, and 277, to become liquid, to melt into drops; in western languages, 277, 277, 277, 277, 277, 277, 277, etc. [In the Thes. 277 is referred to 277 as its root, hence this supposed root is altogether omitted.]

277 an unused root. Arab. 277 to diffuse a sweet smell, as a garden. Hence—

277 ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

277 f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. 277,

Aram. 277, 277; but also 277, from the root 277, which see. [In the Thesaurus this word is referred to 277 (like 277 from 277), as having the idea of liquefaction or dropping.]. In Arabic 277 servile passes into a radical letter; see 277.

I. 277 or 277, only in the plur. 277 (for 277, from 277 to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form 277, which see.

II. 277 or 277, only in the pl. 277, *fetters, chains*, from the root 277 No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. 277 id., also in the Talmud 277). See 277. [In Thes. this word is derived from the root 277 in the sense of *binding*.]

277 comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. 277 chin; 277 beard or chin.) Hence—

277 fut. 277 *to be old, to become old, to grow old* (properly to have the chin hanging down, from 277, like 277 an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex*, *senectus*, which others have absurdly taken as used for *seminex*). This word, how-



uver, is used not merely of decrepit, but also of vigor.us old age, Gen.18:12,13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זקן and its synonyms זָקֵן, זָקֵן, זָקֵן see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. זָקֵן [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זָקֵן Gen. 24:2, pl. זָקֵן m. *an old man* [“either put as an adj. with a subst., as זָקֵן אֲבִיךָ ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by זָקֵן older *than* some one. Job 32:4, זָקֵן לְיָמִים “for they were older than he;” זָקֵן אֶרֶץ, זָקֵן מִצְרַיִם, זָקֵן הָעָרִים the elders of Israel, of the city, of Egypt, i.e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3,4,6; 22:15, 17, 18. (The use is similar of the Arab. شيخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Gräf*, is properly i. q. *gram*, *tramo*, *grey-headed*. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i.e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זָקֵנוֹת Zec. 8:4.

זָקֵן m. *old age*, Gen. 48:10.

זָקֵנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זָקֵנִים m. pl. id., Gen. 21:2, 7; 44:20. זָקֵנִים אֲבִיךָ a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrs. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. زَكَّف id.)

זָקַף Ch. *to raise up, to hang*, e.g. a criminal on a stake set up. (Syr. زَكَّف to crucify.) Ezr. 6:11. [Note. “זָקַף applies in this passage to the man, not to the wood.”]

זָקַף —(1) *to tie fast, to bind* (Chald. זָקַף id.), whence זָקֵן and זָקֵן bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. زَجَج wine newly pressed out).—(b) metals, Job 28:1.

With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκίω, σακκείω, σακκίζω; Lat. *saccus*, *saccare*; Hebr. זָקַף; and the same stock is found in *seigen*, *seigen*, *seigern*, *sidern*, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *calare*, Job 36:27.

PIEL זָקַף *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זָקַף No. II. [In Thes. derived from זָקַף.]

זָקַף a stranger, an enemy; see the root זָקַף No. II.

זָקַף m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. زَكْف neckchain, collar. Root זָקַף No. I.

זָקַף f. for זָקַף once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root זָקַף, زَكْف which see.

זָקַף unused in Kal, i. q. Syr. زَكَّف TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. *Ithpeal to pour out, to flow off, or away; whence مزب gutter; and by transpos. مزب channel.*] It once occurs in—

PUAL, used of rivers, זָקַף at the time when they become narrow [“what time they flow off, they fail, i.e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic

مزب a narrow channel.

זָקַף (probably for “זָקַף ‘scattered to Babylon,’ or for”) זָקַף “born at Babylon”, pr. n. *Zerubbabel* (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָקַף an unused root. Chald. *to prune trees; to clear them of leaves and branches.* זָקַף the luxuriant growth of trees. Whence—

זָקַף [*Zered, Zared*], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Drat. 2:13, 14),

Targ. Jonath. *brook of willows*, compare תַּלְתָּל הַעֲרִיבִים  
Isa. 15:7.

**זָרָה** fut. זָרָה, apoc. זָרָה.—(1) TO SCATTER, TO  
DISPERSE (Arab. نَزَى to disperse e.g. dust by the  
wind, II to winnow. Syr. and Chald. זָרָה, זָרָה. Kin-  
dred verbs, all of which have the sense of scattering,  
זָרָה, זָרָה, זָרָה No. II, also זָרָה, Arab. نَزَى to sow. In  
the Indo-Germanic languages corresponding words  
are Sanscr. *stri*, to scatter, *stero*, and with the addition  
of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out,  
*stropéw*, streuen, *sterno*; *stereipw*, spargo, Goth. *spreihan*,  
Germ. *sprühen*, *Spreu* [English to strew]). Ex. 32:20;  
Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2,  
זָרָה הָיָה הַיִּנּוֹן זָרָה אֶת-יִנּוֹן הַשְּׂעִירִים “behold he winnows his  
barn floor of barley.” Figuratively applied to the  
dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze.  
5:2.

(3) *to spread out generally*, whence זָרָה a span.  
NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זָרָה—(1) *to spread abroad*, Pro. 15:7, hence  
*to scatter*, *to disperse*, e.g. nations, Levit. 26:33;  
Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king  
...scatters away all evil with his look.”

(2) *to winnow*, Pro. 20:26; and hence *to winnow  
out*, *to shake out*, and thus *to examine thoroughly*.  
Ps. 139:3, זָרָה יִרְכָּשׁ זָרָה “thou hast searched me  
in my walking and in my lying down.” Jerome  
*eventilasti*. LXX. *ἐξέχυσας*. (The figurative signi-  
fication is found in the Arabic نَزَى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread  
out*, Pro. 1:17. As to the form זָרָה Isa. 30:24, which  
some place here, it is the participle of Kal used  
impersonally, and זָרָה Ps. 58:4, is from the root זָרָה.

Derivatives, זָרָה, מְזָרָה, מְזָרָה.

**זָרָה** f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:  
15, 22, especially in the signification No. 2. Comp.  
Lehrg. p. 470), m. pl. זָרָה and זָרָה.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore  
arm*, as in Lat. *brachium kar' ἐξέχων* (differing from  
*lacertus*), Job 26:2; in animals *the fore leg*,  
shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic  
ذِرَاع, Aram. זָרָה, זָרָה an arm, also a cubit, from  
the root זָרָה No. 1.) זָרָה אֶת זָרָה a stretched out arm, a  
gesture of threatening applied to a people ready for  
battle [“ascribed to God”], Exod. 6:6; Deu. 4:34;  
Esa. 30:33, 34; similarly זָרָה אֶת זָרָה Job 38:15.

(2) Figuratively—(a) *strength, might, power*,

2 Ch. 32:8, זָרָה אֶת זָרָה “human power.” Ps. 44:4,  
Job 40:9, זָרָה יָדָיו “the strength of his hands;”  
Gen. 49:24. Hence *military force, an army*, Dan.  
11:15, 22, 31.—(b) *violence*, Job 35:9. זָרָה אִישׁ  
“a violent man;” Job 22:8. Here the phrase  
belongs to *break the arm* of any one, for to destroy his  
power, or violence, 1 Sam. 2:31; Job 22:9; 38:15;  
Ps. 10:15; 37:17 (comp. Arab. نَفْت عَضْدَه.—(c)  
*strength* imparted to another in aiding him, hence  
*help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عَضْد

Pers. باز an arm, also aid; Syr. بِنْدُ بِنْدِ son of arm,  
i. e. helper; see farther on the place referred to in  
Isaiah), hence *a helper, a companion*, Isa. 9:19  
(comp. Jer. 9:19, where for this word is found זָרָה).  
LXX. Cod. Alex. ἀδελφός. זָרָה is the same word  
with Aleph prosthetic.

**זָרָה** m. (verbal of Piel, from the root זָרָה of the  
form זָרָה) that which is sown, Levit. 11:37; plur.  
זָרָה *things sown, garden herbs*, Isa. 61:11.

**זָרָה** m. quadril. formed from the root זָרָה *a violent  
shower*, Ps. 72:6. Syr. زَرْحَة a shower. Talmud.  
זָרָה sprinklings of water, drops.

**זָרָה** tied together, girded, from זָרָה (which see).  
the first radical being inserted in the last syllable, as  
in the word זָרָה, once Pro. 30:31, זָרָה מְזָרָה “girt  
in the loins,” by which *a war horse* is meant, as  
ornamented about the loins with girths and buckles  
(such ornaments are very frequent in the sculptures  
at Persepolis), compare Bochart, Hieroz. t. i. p. 102.  
Schultens. ad h. l. Joh. Simonis understands it of a  
*Zebra*, or the wild ass of Abyssinia, as if so called  
from its skin being striped as if girded. Some of the  
Hebrew interpreters understand it to mean a *grey-  
hound* [“others understand a *wrestler*, see Talm.  
Hieros. Taanith, fol. 57; Maurer ad h. l.”].

**זָרָה** fut. זָרָה.—(1) TO RISE, used of the sun, Gen.  
32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also  
applied to light, Isa. 58:10; to the glory of God, 60:  
1, 2; Deut. 33:2. (It properly means *to scatter  
rays*, comp. the kindred words זָרָה, זָרָה. This root  
is variously changed in the cognate languages; hence  
in Arabic and Ethiopic زَرَعَ, in Aramæar  
זָרָה.)

(2) It is figuratively applied—(a) to leprosy break-  
ing out in the skin,—(b) in the derivatives also to a  
foetus breaking forth from the womb (see זָרָה and

Gen. 38:30), and—(c) to a plant springing up, i. q. *אָרָה*, see *אָרָה*.

Derivatives, *אָרָה*, *אָרָה*, pr. n. *אָרָה*, and the words immediately following.

*אָרָה* suff. *אָרָה* m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called *אָרָה*.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

*אָרָה* [*Zarhites*], patron. from *אָרָה* No. 2, a, Nu. 26:13, 20. See *אָרָה*.

*אָרָה* ("whom Jehovah caused to rise," see *אָרָה* No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Ch. 5:32; 6:36; Ezr. 7:4, for which *אָרָה* occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["*אָרָה* i. q. *אָרָה* (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, *אָרָה* *אָרָה* "as the desolation of an inundation," or overwhelming rain. See in partic. *אָרָה*.—Root *אָרָה*"]

*אָרָה* TO FLOW, TO POUR ITSELF OUT, i. q. *אָרָה*, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

*אָרָה* a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, *אָרָה* "a shower with hail-storm." *אָרָה* a violent storm, which throws down walls, Isa. 25:4.

*אָרָה* fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

*אָרָה* fut. *אָרָה*.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable *אָר* under the root *אָרָה*. From the kindred signification of *expanding*, is derived *אָרָה* an arm, like *אָרָה* a span, from *אָרָה*. A secondary root, and derived from *אָרָה*, *אָרָה* is found in Arab. *أَرَعَ* to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic *أَرَعَ*, Syr. *أَرَعَ*, Eth. *ዘርዐ*: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown, e. g. *אָרָה* to sow wheat, Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, *אָרָה* "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, *אָרָה* "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, *אָרָה* "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10. NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown. Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHAL—(1) to bear seed, as a plant. Gen. 1:11, *אָרָה* comp. verse 29, where there is in the same context, *אָרָה*.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, *אָרָה* (*אָרָה*), *אָרָה*, *אָרָה*.

*אָרָה* const. id.; once *אָרָה* Nu. 11:7, with suff. *אָרָה*, pl. with suff. *אָרָה* (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHAL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4: 25. 1 Sa. 1: 11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3: 15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4: 25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע וְזָרַע the offspring of thy offspring, i. e. thy descendants, Isa. 59: 21.—(b) *stock, race, family*; זרע יִשְׂרָאֵל Ps. 22: 24. זרע הַמֶּלֶךְ the royal race, 2 Ki. 11: 1; 1 Ki. 11: 14.—(c) *a race of men*, as זרע קִישׁ Isa. 6: 13; זרע בְּרִיחַ Isa. 65: 23; and in an evil sense, זרע קִרְעִים Isa. 1: 4; זרע שָׂשׂוּר Isa. 57: 4; comp. Hebr. קִרְעִים, Gr. γέννημα, Matt. 3: 17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17: 11. Also, a sprout, a shoot, Eze. 17: 5. See the root in Kal No. 3."] ]

זרע Ch. id. Dan. 2: 43.

זרעונים וְזָרְעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1: 12, 16 (Ch. and Talmud. Syr. زَرْعُون id.).

זרר an unused root. Arab. زرف to flow, used of water or tears. Comp. زرم. Hence the quadriliteral זררר.

זרק TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2: 12; 2 Ch. 34: 4; cinders, Exod. 9: 8, 10; live coals, Eze. 10: 2.—(b) more often liquid things (*to sprinkle, sprengen*), such as water, Nu. 19: 13; blood, Ex. 24: 6; 29: 16, 20; Lev. 1: 5, 11; 3: 2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7: 9, זרקו בו שֵׁיבָה זָרְקָה בו "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زرأ to scatter, Med. E. زرأ be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19: 13, 20.

[Hence זרקן.] ]

I. זרר an unused root, i. q. Arab. زر to bind together, as with buckles, to buckle; a kindred root to זר No. I, also זרר, צר. Hence the nouns זר, זריר. In Chaldee there occurs זרר to bind, originating in the quadril. זרר.

II. זרר prop. TO SCATTER; like the Arab. زر: kindred roots זרה, זרע, זרק. Hence—

POEL זרר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4: 35. Comp. Ch. זרר sneezing; see Schult. ad Job. 41: 10

זרש ("gold," from the Persian زر gold, with the termination ש), [Zeresh], pr. n. of the wife of Haman, Est. 6: 13.

זרת f. a span, Exod. 28: 16; 39: 9; 1 Sam. 17: 4. (Aram. זרת, זרת id.), from the root זרה to spread out; whence זר (for זרת); f. זרת, like זרת from זרה, זרת from זרה. ["Also according to the Rabbins זרת is the little finger, for זרת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.] ]

זתא an unused root, perh. i. q. Aram. זתא=זתא to germinate, whence—

זתא [Zattu], pr. n. m. Ezr. 2: 8; 10: 27; Neh. 7: 13; 10: 15.

זתם (perhaps i. q. זתם, זתם "olive"), [Zetham], pr. n. m. 1 Ch. 23: 8; 26: 22.

זתר (perhaps i. q. זתר "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1: 10.

## ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח, חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.